

**Influence of Industrial Relations with *Ukhuwwah* (brotherhood), *Adl* (justice) and *Ihsan* (benevolence) among Islamic Universities**

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**Abstract:** The existence of industrial relations with the industrialization drivers has been argued with the persistent competition among different entities, including workers, capitalists, bureaucrats, and authorities, to reduce operating costs while maximizing financial profits. While industrial relations have been relevant through the human resource management of organizations, from the perspectives of Islam, three core values, *ukhuwwah* (brotherhood), *adl* (justice), and *Ihsan* (benevolence) are essential in establishing a harmonious and ethical relationship between employers and employees, which serves as a solid foundation for creating a positive work environment. This study used the grounded theory method through focused group discussion to explore the integration of Islamic values into the industrial relations of Islamic universities. It focuses on insights from participants who emphasized the significance of promoting positive human relationships, incorporating Islamic teachings, and maintaining a balance between procedural work and community-building activities. The study's findings suggest that incorporating these principles can establish a cohesive and morally upright work environment that is advantageous for both employees and organizations. Suggestions for the industrial relations unit, top management, board of governors, and the government involve cultivating strong unity through team-building, maintaining fairness with clear and open policies, and promoting excellence by supporting professional growth and empathetic work conditions.

**Keywords:** *Ukhuwwah*, *Adl*, *Ihsan*, *Industrial Relations*

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## 1. Introduction and Background

The basis for industrial development from conventional human resource management perspectives is rooted in ongoing conflict between various entities such as employees, employers, capitalists, bureaucrats, and authorities. The main objective of this endeavor is to minimize operational expenses while maximizing financial gains. According to Arudsothy (1990), industrial relations arise from the struggles of workers influenced by political and bureaucratic controls.

Conversely, in Islamic teachings, industrial relations are based on the values of *ukhuwwah* (brotherhood), *adl* (justice), and *Ihsan* (benevolence), prioritizing a harmonious and ethical connection between employers and employees. These ideas, rooted in Islamic beliefs, offer a strong basis for cultivating a favorable work atmosphere. According to Akhtar (1992), Islamic teachings emphasize the employer-employee relationship with the three values of *ukhuwwah* (brotherhood), *adl* (justice), and *Ihsan* (benevolence), prioritizing a harmonious and ethical connection between employers and employees. The study also highlights how these principles can foster a harmonious working environment.

Zakiyy (2021) employs a qualitative method of document analysis to identify relevant principles used by the Industrial Court in Malaysia and from the Al-Qur'an, assessing whether Quranic values can be integrated into current practices for resolving disputes in collective agreements. Zakiyy (2021) finds that the values of equity, fairness, benevolence, and mutual understanding mentioned in the verses of the Al-Qur'an align with the objectives of the Industrial Relations Act 1967 in Malaysia and the principles applied by the Industrial Court in adjudicating trade disputes. Similarly, Abd Razak and Nik Mahmod (2021) emphasize the importance of Islamic principles of social justice in the Malaysian trade union movement, while Ahmad (2024) discusses enhancing trade union leadership through lessons from past experiences. Al-Twal, Alawamleh, and Jarrar (2024) investigate the role of *Wasta* social capital in enhancing employee loyalty and innovation in organizations, showing how cultural factors influence industrial relations.

### **Problem statement**

Organizations in the Association of South East Asian (ASEAN) region frequently experience an ongoing conflict in its industrial relations involving employees, employers, capitalists, bureaucrats, and authorities. The main driving force behind this conflict is the aim to reduce operating costs while maximizing financial profits (Arudsothy, 1988; Sharma, 1989; Bhopal, 1997; Hess, 2008; Shahiri, Osman, & Park, 2016; Kuruvilla & Arudsothy, 2005; Warner, 2014; Kumar et al., 2013; Shahiri et al., 2016).

In contrast, Islamic teachings suggest a different system for industrial relations that is founded on the principles of *ukhuwwah* (brotherhood), *adl* (justice), and *Ihsan* (benevolence). These principles emphasize the need to create harmonious and ethical relationships between employers and employees, which in turn promotes a positive work environment (Akhtar, 1992). The incorporation of Islamic values into industrial relations can enhance equity, fairness, benevolence, and mutual understanding, which are in line with the goals of the Industrial Relations Act 1967 and the principles upheld by the Industrial Court in Malaysia (Zakiyy, 2021; Abd Razak & Nik Mahmud, 2021; Ahmad, 2024; Al-Twal, Alawamleh, & Jarrar, 2024).

The conflict issue stems from the contradictory paradigms of traditional workplace relations, characterized by adversarial dynamics and commercial motivations, as opposed to the ethical and peaceful values promoted by Islamic teachings. This discrepancy emphasizes the necessity for a thorough analysis of how Islamic principles can be methodically incorporated into the policy and implementation of industrial relations to address conflicts, advance social equity, and improve organizational commitment and creativity. This need is especially pertinent in the context of Islamic universities in two ASEAN countries, specifically Malaysia and Indonesia.

### **Research Questions**

There are two research questions identified in the study. First, how do employees' understandings of the principles of *ukhuwwah* (brotherhood), *adl* (justice), and *Ihsan* (benevolence) influence employee-employer satisfaction and contribute to workplace harmony in Islamic universities? Second, how do Islamic universities effectively implement strategies to incorporate the principles of *ukhuwwah* (brotherhood), *adl* (justice), and *Ihsan* (benevolence) into their industrial relations procedures to enhance employee productivity and organizational commitment?

### **Research Objectives**

Two research objectives were developed. Firstly, the study aims to explore the understanding of the concept of principles of *ukhuwwah* (brotherhood), *adl* (justice), and *Ihsan* (benevolence) among employees to increase employee-employer satisfaction and create workplace harmony in Islamic universities. Secondly, the research seeks to recommend effective strategies for Islamic universities to integrate the principles of *ukhuwwah*, *adl*, and *Ihsan* into their industrial relations practices to enhance employee productivity and organizational commitment.

### **Significance of the Study**

This study has two significant reasons. Its primary objective is to further develop perspectives related to ethics in industrial relations. Its main goal is to promote more ethical industrial relations by linking Islamic concepts, namely *ukhuwwah* (brotherhood), *adl* (justice), and *Ihsan* (benevolence), into industrial relations policies and practices. By implementing this strategy, the study aims to achieve its objective of distinguishing profit-oriented practices that often lead to disputes and employee dissatisfaction. Conversely, this study advocates for an ethical and harmonious framework that prioritizes equity, justice, and mutual understanding. The results could offer significant perspectives for policymakers and practitioners in the ASEAN region, specifically in Malaysia and Indonesia, to establish more sustainable and equitable industrial relations systems.

Secondly, this study aims to promote organizational loyalty and innovation. The incorporation of Islamic principles into industrial interactions can greatly improve organizational loyalty and innovation. Organizations can enhance employee morale and commitment by cultivating a work atmosphere that promotes mutual respect, justice, and charity. This is particularly important in the context of Islamic universities. Thus, this study aims to investigate the systematic integration of these values into the industrial relations frameworks of Islamic universities in Malaysia and Indonesia. The acquired knowledge could assist educational institutions and other organizations in the area to establish work environments that are more encouraging and inventive, thereby enhancing organizational performance and employee contentment.

## 2. Literature Review

This section delineates the epistemological discussion of Industrial Relations with Islamic perspectives and values.

### Nature of Industrial Relations

Industrial relations is a field of study that falls under the broader discipline of human resource management. It is also available at law schools as a component of labor law. There is a variation in the method of studying industrial relations among these faculties (Lim et al., 2012; Aminuddin, 2024). Law faculties prioritize the study of the legal components of industrial relations within the framework of labor law. This includes analyzing regulations, ensuring adherence to them, and resolving disputes. On the other hand, management faculties prioritize the practical aspects of industrial relations in the context of human resource management. They concentrate on implementing methods and techniques to effectively handle relationships between employers and employees in organizations. Industrial relations refers to the complex web of relationships and interactions between employers, employees, trade unions, and the government within the workplace. It encompasses the study and practice of managing these relationships to ensure a harmonious, productive, and legally compliant working environment.

### Components of Industrial Relations

Industrial relations involve various aspects, including how employers and employees interact, negotiate, and resolve conflicts (employee-employer relations); the legal framework governing employment, including labor rights, working conditions, and dispute resolution mechanisms (labor laws and regulations); the process by which employers and trade unions negotiate wages, working hours, and other employment terms (collective bargaining); methods and processes used to address and resolve conflicts or grievances between employers and employees (workplace dispute resolution); organizations that represent employees' interests, advocate for their rights, and engage in collective bargaining with employers (trade unions); and the role of government agencies and institutions in regulating, monitoring, and influencing industrial relations practices to ensure fairness and compliance with laws (government and institutional role).

According to Aminuddin (2024), the study of Industrial Relations incorporates management and industrial relations with industrial relations and employment law. Likewise, Lim et al. (2012) emphasize the importance of a partnership approach in labor relations, highlighting that collaborative strategies can lead to a strategic competitive advantage. Industrial relations aim to balance the interests of various stakeholders, promote fair treatment of workers, and maintain industrial peace and productivity.

### Traditional Viewpoints of Industrial Relations

The traditional viewpoints on industrial relations are based on the notion of an ongoing conflict between various entities, such as workers, capitalists, bureaucrats, and authorities. The main objective of this endeavor is to minimize operational expenses while maximizing financial gains. According to Arudsothy (1990), industrial relations arise from conflicts and discussions that are impacted by political and bureaucratic restrictions. The dynamic nature of industrial interactions in the ASEAN region has been examined by several researchers, such as Arudsothy (1988), Sharma (1989), Bhopal (1997), Hess (2008), and Shahiri, Osman, & Park (2016). These studies highlight the fact that the establishment of industrial relations in various countries is greatly influenced by their distinct historical and economic circumstances. For example, Bhopal (1997) and Kuruvilla & Arudsothy (2005) analyze the impact of these circumstances on labor relations and the dynamics between workers, employers, and governments. Warner (2014) and Kumar et al. (2013) emphasize the varied methods and results of industrial relations practices in different countries within the area. Shahiri et al. (2016) enhance the existing research by examining current problems and patterns in industrial relations, offering a thorough comprehension of how past and economic influences persistently influence the sector.

### Islamic Institutional Relations Perspectives

Industrial Relations, based on the values of *ukhuwwah* (brotherhood), *'adl* (justice), and *Ihsan* (benevolence), prioritize a harmonious and ethical connection between employers and employees. These ideas, which are based on Islamic beliefs, offer a strong basis for cultivating a favorable work atmosphere.

*Ukhuwwah*, which refers to the concept of brotherhood, promotes a feeling of camaraderie and reciprocal assistance among colleagues in the workplace. This principle promotes a perspective where employees and employers perceive each other as members of a broader family, emphasizing the utmost importance of mutual respect, support, and cooperation. *Ukhuwwah* fosters a sense of belonging and unity, hence establishing a workplace atmosphere that promotes value and respect for all individuals. Consequently, this fosters collaboration elevates team spirit and cultivates a collective commitment to attaining mutual objectives.

*'Adl*, which refers to the concept of justice, guarantees impartiality and fairness in all interactions inside the workplace. This principle requires companies to ensure fair treatment for all employees, assessing them based on their abilities and contributions rather than showing favoritism or prejudice. Equitable remuneration, equitable working conditions, and unbiased conflict resolution are fundamental elements of *'adl*. By maintaining fairness and impartiality, companies can cultivate trust and devotion among employees, ultimately resulting in increased job satisfaction and productivity. When employees are aware that they are being treated equitably, they are more inclined to feel inspired and dedicated to their jobs.

*Ihsan*, which refers to benevolence, motivates individuals to surpass their fundamental obligations and exhibit compassion and kindness. This concept highlights the significance of prioritizing the welfare of others and fulfilling one's obligations with a strong sense of moral accountability. In the realm of industrial relations, *Ihsan* refers to the demonstration of empathy, comprehension, and assistance between employers and employees. This may entail offering aid to coworkers in need, establishing a nurturing work atmosphere, and cultivating a culture characterized by benevolence and magnanimity. By placing a high importance on the welfare of others, *Ihsan* contributes to the establishment of a workplace that is more compassionate and considerate. This can have a substantial positive impact on employee contentment and the unity of the organization.

Collectively, these principles establish a harmonious and ethically sound structure for industrial relations that is by Islamic beliefs. This framework not only fosters a constructive and respectful work environment but also guarantees that the organization functions in an ethical and socially responsible manner. By incorporating the principles of *ukhuwwah* (brotherhood), *'adl* (justice), and *Ihsan* (benevolence) into their operations, organizations can foster a work culture that is not only efficient but also ethically upright, resulting in enduring prosperity and viability.

### **Islamic Institutional Framework**

Akhtar (1992) provides an Islamic framework for employer-employee relationships, highlighting how these principles can foster a harmonious working environment. Akhtar (1992) explains that in Islamic teachings, the employer-employee relationships are based on three fundamental principles: *ukhuwwah* (brotherhood), *'adl* (justice), and *Ihsan* (benevolence). These principles are essential for creating a fair, balanced, and compassionate employment environment.

*Ukhuwwah* (brotherhood) refers to the strong bond and sense of unity that exists between individuals. It represents a deep connection and mutual support among people. *Ukhuwwah* fosters camaraderie and underscores the significance of unity and reciprocal assistance among all individuals in the community, including within the professional setting. It promotes the practice of treating colleagues with respect, empathy, and cooperation, acknowledging that all individuals are members of a wider community united by common beliefs and principles. In a professional context, this means creating a nurturing and cooperative work atmosphere where both employees and employers prioritize each other's welfare.

*'Adl*, which translates to justice, is a concept that refers to the quality of being fair, impartial, and equitable. *Adl* is a term that encompasses the principles of justice and fairness. Ensuring equitable treatment and upholding the rights of all individuals is of utmost importance. Within the framework of employer-employee relationships, *'adl* imposes a structure of individual and societal obligations, guaranteeing that both parties fairly complete their duties and responsibilities. This entails providing equitable compensation, implementing clear and open guidelines, ensuring impartial treatment, and fostering a harmonious and equitable workplace where the rights of all individuals are upheld.

*Ihsan*, also known as benevolence, refers to the act of doing good or showing kindness and compassion towards

others. It encompasses the concept of going above and beyond what is expected, and *Ihsan* is the fundamental concept of exhibiting kindness and performing virtuous actions. In the workplace, *Ihsan* promotes the idea of employers and employees willingly relinquishing their rigid entitlements for the benefit of others, demonstrating acts of righteousness and ethical superiority. For example, a company may offer supplementary assistance to an employee in need, or an individual may voluntarily assist a colleague without anticipating any reciprocation. *Ihsan* cultivates a culture characterized by empathy and altruism, which improves the overall synergy and efficiency of the workplace.

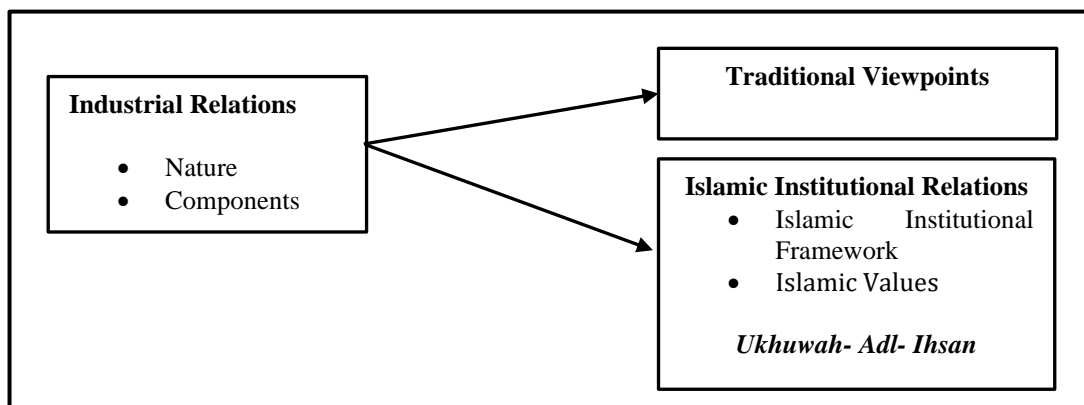
### Islamic Values into Industrial Relations

According to Islamic teachings as well, employees are required to maintain elevated moral principles, including truthfulness, honesty, and responsibility. The Qur'an and hadith stress the significance of these attributes as *al-quwwah* (strength) and encourage individuals to exert themselves diligently to provide for themselves and their families, considering such endeavors as striving for the cause of Allah. The Prophet Muhammad emphasized the importance of obtaining a legitimate income, considering it to be equivalent in significance to the act of jihad from the perspective of Allah. Employees should possess qualities of trustworthiness and productivity. The most exemplary workers are those who demonstrate *al-quwwah* (strength) and *al-qudrah* (capability). *Al-quwwah*, also known as strength, encompasses an employee's physical and mental fortitude, capacity to withstand difficulties and general energy in carrying out responsibilities. It includes not just physical endurance but also moral and ethical fortitude, such as integrity, dependability, and the capacity to maintain high moral principles, including candor and honesty.

*Al-qudrah*, also known as capability, refers to an employee's aptitude, expertise, and mastery in their specific areas of work. It entails possessing the requisite knowledge, competence, and proficiency to carry out responsibilities with effectiveness and meet job requirements. An *al-qudrah* employee is characterized by their adeptness in handling responsibilities, comprehensive understanding of task subtleties, and fruitful contributions to the organization.

In addition, an employee must possess a clear understanding (واضح فهم) of their obligations and carry out their tasks with proficiency (بكفاءة) as seen in the Qur'anic verse, "Appoint me over the storehouses of the land. Indeed, I will be a knowing guardian" (Surah Yusuf, verse 55). Zakiyy (2021) employs a qualitative method of document analysis to identify the relevant principles used by the Industrial Court and from the Al-Qur'an, assessing whether Quranic values can be integrated into current practices for resolving disputes in collective agreements. This study finds that the values of equity, fairness, benevolence, and mutual understanding mentioned in the verses of the Al-Qur'an align with the objectives of the Industrial Relations Act 1967 and the principles applied by the Industrial Court in adjudicating trade disputes. Similarly, Abd Razak and Nik Mahmud (2021) emphasize the importance of Islamic principles of social justice in the Malaysian trade union movement, while Ahmad (2024) discusses enhancing trade union leadership through lessons from past experiences. Al-Twal, Alawamleh, and Jarrar (2024) investigate the role of Wasta social capital in enhancing employee loyalty and innovation in organizations, showing how cultural factors influence industrial relations. Based on the epistemological discussion, the study posited that the industrial relations with *ukhuwwah* (brotherhood), *adl* (justice), and *Ihsan* (benevolence) the Islamic oriented Industrial Relations. Figure 1 shows the epistemological framework of Islamic-oriented Industrial Relations.

Figure 1: Islamic-Oriented Industrial Relations



### 3. Research Methodology

This study employed a qualitative research methodology using the grounded theory technique. Grounded theory is a method that involves collecting and analyzing data at the same time to develop theory. It uses a combination of induction and deduction, known as abductive reasoning (Corley, 2015; Glaser & Strauss, 2017). The main objective of these simultaneous endeavors is to construct a theory that is profoundly influenced by the evidence, resulting in a theoretical output that is firmly based. This grounded theory method used a focus group discussion with selected staff of Islamic Universities.

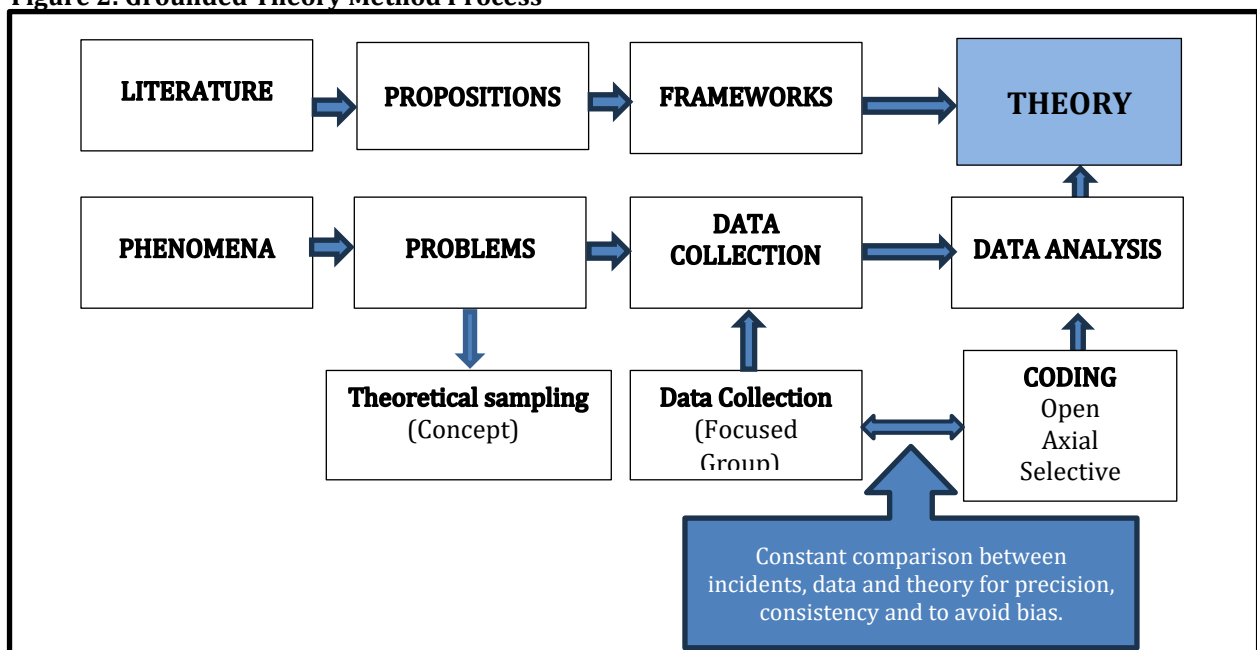
The first phase in the grounded theory method started with a preliminary literature review to understand the context and identify gaps in existing knowledge related to the research topic within Islamic universities. Then the study developed a research design that outlined the objectives, research questions, and the grounded theory approach. The research instruments have been validated by independent researchers. The study secured informed consent from the participants. The data collection method focused on group discussions.

In the data collection phase, the study conducted a focus group discussion with a small and diverse group of staff members. The lead researcher became the facilitator and guided the discussion, ensuring that all participants had the opportunity to share their views. These discussions are recorded and transcribed. Participants were encouraged to elaborate on their experiences and perceptions.

As for the data analysis phase, there were several processes, namely initial coding or open coding, where the collected data was divided into discrete parts and coded for significant concepts and themes. Constant comparison was used to continuously compare new data with existing codes to identify similarities and differences. Then, the axial coding, identified relationships among the initial codes and grouped these codes into broader categories and subcategories. The context and conditions under which the phenomena occur were considered for interactions and consequences.

Finally, selective coding involved the identification of a core category that represented the central phenomenon of the study and integrated other categories around this core category, refining the theory to ensure it was coherent and comprehensive. At the theoretical development phase, data collection and analysis continued until no new significant themes or insights emerged, indicating theoretical saturation. A grounded theory that is well-supported by the data is constructed, explaining the central phenomenon and its related categories. The validation and refinement phase, involved checking and verification, where findings were shared with participants. Feedback was gathered to ensure the accuracy and relevance of the theory, and the theory was refined based on participant feedback and further analysis. Figure 2 depicts the grounded theory method process.

Figure 2: Grounded Theory Method Process



#### 4. Results and Discussion

The focus group discussion began with participants introducing themselves and describing their roles at their respective Islamic universities. The participants included NH from the IT department, MA from security advisory, YR from knowledge repository services, ZF from financial services, LH from corporate services, ZW from health services, and IH from corporate services. With extensive experience ranging from 10 to 20 years, the participants provided a rich foundation for discussing industrial relations in the context of Islamic principles.

##### **Contractual Relationships**

When asked to provide insights on industrial relations within Islamic universities, participants collectively defined it as a relationship based on employment contracts, social contracts, and Islamic faith contracts. NH emphasized the harmony between employer-employee relationships aimed at attaining the Pleasure of Allah. NH stated, *"The harmony between employer-employee relationships should be aimed at attaining the Pleasure of Allah. This spiritual goal should be central to our interactions and management practices."* Supporting NH's view, MA emphasized, *"Both employers and employees must work in harmony to ensure smooth industrial processes. Without this cooperation, achieving our operational goals becomes much harder."*

YR added, *"Fostering good human relationships within organizational structures is vital. When we build strong, positive relationships, it benefits everyone and helps the university function more effectively."* ZF concurred with YR, NH, and MA, saying, *"We need to integrate Islamic teachings in managing people. These principles guide us to be fair, compassionate, and just in all our dealings, which is essential for a healthy work environment."*

LH highlighted, *"Our work should be procedural and target-oriented, involving employers, employees, and the government. Clear procedures and objectives help ensure that everyone is on the same page and working towards common goals."* ZW noted, *"The regulated nature of these relationships is important. Regulations provide a framework that ensures fairness and consistency in how we manage our staff and operations."* IH concluded the arguments by other colleagues by saying, *"Islamic universities have a unique vision and mission to achieve goodness. This mission should guide all our actions and decisions, aligning them with our core values and objectives."*

In essence, MA highlighted the need for both employers and employees to work in harmony to ensure smooth industrial processes. YR noted the importance of fostering good human relationships within organizational structures. ZF pointed out the integration of Islamic teachings in managing people. LH discussed the procedural and target-oriented nature of work involving employers, employees, and the government. ZW remarked on the regulated nature of these relationships, while IH underscored the unique vision and mission of Islamic universities to achieve goodness.

##### **Ukhuwwah-Adl-Ihsan Approach**

The discussion then turned to incorporate the principles of *ukhuwwah* (brotherhood), *adl* (justice), and *Ihsan* (benevolence) into the industrial relations at Islamic universities. Participants argued that *ukhuwwah* can be integrated into the operations of Islamic universities by fostering a strong sense of community and mutual support among staff. This principle encourages teamwork, collaboration, and the sharing of knowledge and resources. NH from the IT department emphasized the importance of creating an environment where staff feel valued and supported, which can lead to higher job satisfaction and productivity. MA, YR, ZF, LH, ZW, and IH shared similar insights, noting that regular team-building activities and opportunities for staff to engage in social and professional networks can enhance this sense of brotherhood.

According to NH, *"When we talk about integrating the principle of ukhuwwah, or brotherhood, into our industrial relations, it is crucial to focus on creating an environment where staff feel valued and supported. At my department, I have seen how much of a difference it makes when team members know they can rely on each other. This not only boosts morale but also leads to higher job satisfaction and productivity."*

MA responded: *"I completely agree with NH. At my department, the sense of brotherhood is essential. When staff members feel that they are part of a community, they are more likely to go above and beyond their duties. We need*

*to have regular team-building activities and opportunities for social interaction to strengthen these bonds."*

YR agreed with NH and MA by saying, *"Yes, fostering good human relationships within our organizational structures is vital. At my office, we have started implementing more collaborative projects, which has helped in building trust and cooperation among the team. Encouraging teamwork and the sharing of knowledge and resources is key to embodying the principle of ukhuwwah."* ZF responded: *"From a financial services perspective, integrating Islamic teachings in managing people is fundamental. The principles of fairness and compassion are at the heart of our work. By fostering a strong sense of community and mutual support, we can ensure that our staff feel respected and valued. This not only aligns with the principle of ukhuwwah but also enhances our overall work environment."*

While concurred with other colleagues, LH emphasized by saying: *"Our work should be procedural and target-oriented, but that doesn't mean we can't also focus on building a sense of brotherhood. In corporate services, we have found that clear procedures and objectives help, but it's the mutual support and teamwork that truly drive success. We should encourage regular team-building activities and create opportunities for staff to engage in both social and professional networks."* As for ZW, ZW said: *"I've seen how important it is for staff to feel supported by their colleagues. The regulated nature of our relationships helps ensure consistency and fairness, but we also need to foster a sense of community. Regular team-building activities and a supportive work environment can go a long way in enhancing this sense of brotherhood."*

IH said: *"Islamic universities have a unique vision and mission to achieve goodness, and this should guide all our actions and decisions. By integrating the principles of ukhuwwah, 'adl, and Ihsan into our industrial relations, we can create a more harmonious and ethically sound work culture. It's about aligning our core values with our everyday practices to foster an environment where everyone feels valued and supported."*

While agreeing with IH, MA pointed out that: *"I also think we need to consider how we can implement the principle of 'adl, or justice, in our industrial relations. This means establishing clear and transparent policies that govern employment practices, conflict resolution, and performance evaluation. Fair treatment and equitable distribution of resources and opportunities are essential to fostering a culture of fairness and trust."*

YR mentioned: *"Incorporating the principle of Ihsan, or benevolence, is also important. This involves going beyond the minimum requirements and striving for excellence in all our actions. Providing continuous professional development opportunities and support for personal growth can make a significant difference in staff morale and motivation."* ZF supported YR's opinion by saying: *"Yes, fostering a compassionate work environment where staff feel cared for and motivated to perform their best is essential. This not only benefits the individual staff members but also contributes to the overall success of the university."*

LH said: *"By focusing on these principles, we can create a more supportive and productive work environment. It's about aligning our operations with our core values to foster a sense of community, fairness, and excellence."* ZW mentioned that: *"Regular team-building activities, clear and transparent policies, and a commitment to professional development are all crucial to integrating these principles into our industrial relations."* Indeed, IH pointed out that: *"Ultimately, it's about creating a work culture that reflects our Islamic values and promotes a harmonious and ethically sound environment for everyone."*

### ***Integrated Approach***

NH emphasized the importance of integrating the principle of ukhuwwah, or brotherhood, into industrial relations by creating an environment where staff feel valued and supported. In the IT department, NH has observed the positive impact when team members know they can rely on each other, which not only boosts morale but also leads to higher job satisfaction and productivity. MA agreed, stating that in a security advisory, the sense of brotherhood is essential. When staff members feel part of a community, they are more likely to go above and beyond their duties. MA highlighted the need for regular team-building activities and opportunities for social interaction to strengthen these bonds.

YR echoed these sentiments, noting that fostering good human relationships within organizational structures is vital. In knowledge repository services, collaborative projects have helped build trust and cooperation among



the team. Encouraging teamwork and the sharing of knowledge and resources is key to embodying the principle of *ukhuwwah*. From a financial services perspective, ZF emphasized that integrating Islamic teachings in managing people is fundamental. The principles of fairness and compassion are at the heart of their work. By fostering a strong sense of community and mutual support, staff feels respected and valued, aligning with the principle of *ukhuwwah* and enhancing the overall work environment.

LH discussed the importance of balancing procedural and target-oriented work with building a sense of brotherhood. In corporate services, clear procedures and objectives are essential, but mutual support and teamwork drive success. LH suggested encouraging regular team-building activities and creating opportunities for staff to engage in both social and professional networks. ZW, reflecting on health services as a dental therapist, highlighted the importance of staff feeling supported by their colleagues. While regulations ensure consistency and fairness, fostering a sense of community is also necessary. Regular team-building activities and a supportive work environment enhance this sense of brotherhood.

IH pointed out that Islamic universities have a unique vision and mission to achieve goodness, which should guide all actions and decisions. By integrating the principles of *ukhuwwah*, *'adl*, and *Ihsan* into industrial relations, a more harmonious and ethically sound work culture can be created. Aligning core values with everyday practices fosters an environment where everyone feels valued and supported. MA added that implementing the principle of *'adl*, or justice, requires establishing clear and transparent policies governing employment practices, conflict resolution, and performance evaluation. Fair treatment and equitable distribution of resources and opportunities are essential to fostering a culture of fairness and trust.

NH supported this, emphasizing that ensuring all staff members have access to the same opportunities for advancement and are evaluated based on their merit and contributions is critical. This creates an environment of trust and fairness. YR added that incorporating the principle of *Ihsan*, or benevolence, involves going beyond minimum requirements and striving for excellence in all actions. Providing continuous professional development opportunities and support for personal growth can significantly boost staff morale and motivation.

ZF agreed, noting that fostering a compassionate work environment where staff feel cared for and motivated to perform their best is essential. This benefits individual staff members and contributes to the overall success of the university. LH concluded that focusing on these principles can create a more supportive and productive work environment. Aligning operations with core values fosters a sense of community, fairness, and excellence. ZW reiterated the importance of regular team-building activities, clear and transparent policies, and a commitment to professional development in integrating these principles into industrial relations. IH ultimately emphasized that the goal is to create a work culture reflecting Islamic values and promoting a harmonious and ethically sound environment for everyone.

In terms of *'adl* (justice), participants argued that *'adl* is crucial in ensuring fairness in all dealings within the university. This principle can be implemented by establishing clear, transparent policies and procedures that govern employment practices, conflict resolution, and performance evaluation. MA emphasized the need for fair treatment and equitable distribution of resources and opportunities. NH, YR, ZF, LH, ZW, and IH echoed these concerns, stating that all staff members should have access to the same opportunities for advancement and be evaluated based on their merit and contributions, fostering a culture of fairness and trust.

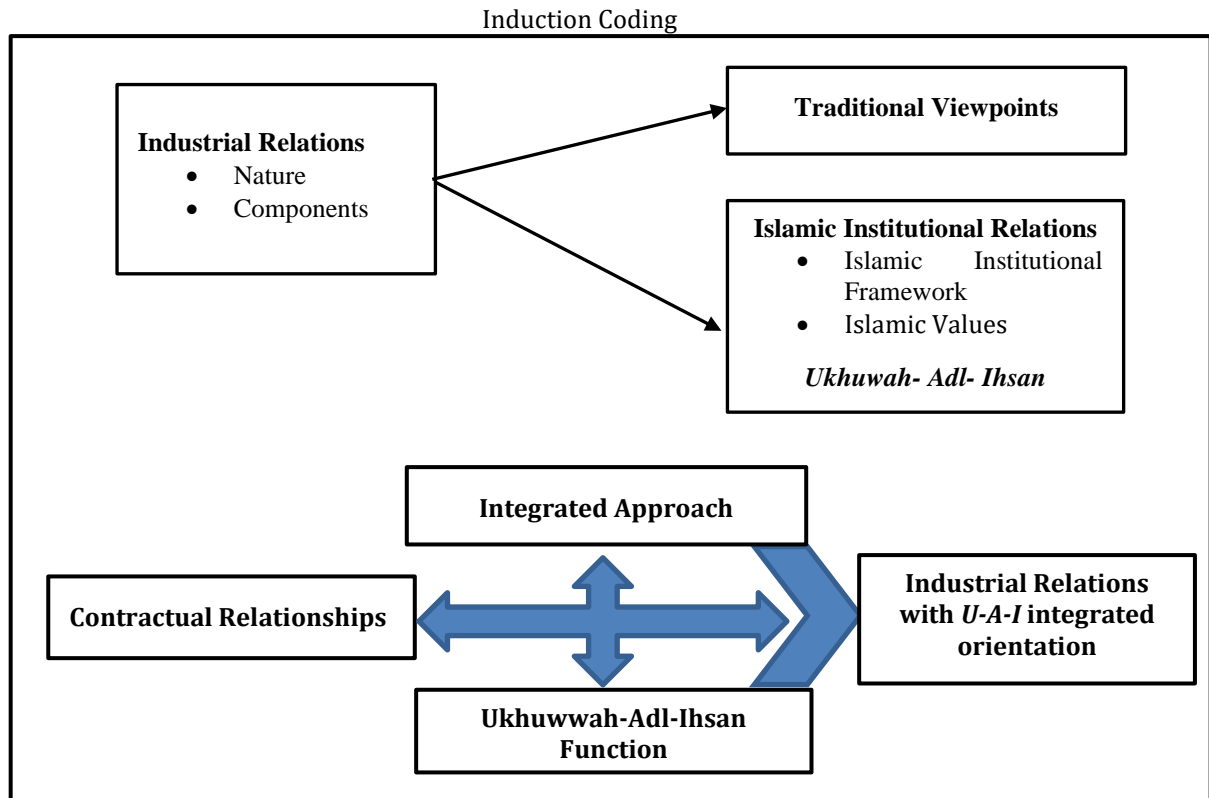
As for *Ihsan* (benevolence), participants argued that *Ihsan* involves going beyond the minimum requirements and striving for excellence in all actions. This can be reflected in the university's commitment to the welfare and development of its staff. YR pointed out the importance of providing continuous professional development opportunities and support for personal growth. NH, MA, ZF, LH, ZW, and IH agreed, emphasizing that fostering a compassionate work environment where staff feel cared for and motivated to perform their best is essential. By integrating the principles of *ukhuwwah*, *'adl*, and *Ihsan* into their operations, Islamic universities can create a harmonious and ethically sound work culture that benefits both the staff and the institution. **Table 1**, depicts a summary of analysis based on the emergent themes that incorporated inductive and deductive codes derived from the interviews. The table shows that most data codes were found suggesting a convergence of the study findings.

**Table 1: Mapping Cross Analysis**

Open Coding	Code	Theme
<ul style="list-style-type: none"> <li>Contractual Relationship (Employment, social and faith)</li> <li>Harmonious and cooperative relationships for operational efficiency.</li> <li>Strong and positive Relationships</li> <li>An integration of Islamic Guidance</li> <li>Clear procedure and Result Oriented</li> <li>Fairness and consistent regulation framework</li> <li>A guided mission</li> </ul>	The understanding of the Islamic Concept of Industrial Relations	<ul style="list-style-type: none"> <li>Contractual Relationship</li> <li>Integrated Approach</li> <li>Ukhuwah (Brotherhood)</li> <li>Adl (Justice)</li> <li>Ihsan (Benevolence)</li> </ul>
<ul style="list-style-type: none"> <li>Valuing staff and supportive environment</li> <li>Sense of community and mutual support</li> <li>Collaboration and teamwork</li> <li>Incorporate Fundamental Islamic teaching</li> </ul>	The practise (Implementation) of the Islamic Concept of Industrial Relations - Ukhuwah- Adl- Ihsan	
<ul style="list-style-type: none"> <li>Conflict Resolution</li> <li>Fairness in Policy</li> <li>Equitable opportunities</li> </ul>		
<ul style="list-style-type: none"> <li>Excellence and beyond minimum</li> <li>Compassionate Environment</li> <li>Professional Development</li> </ul>		

Through the combination of the induction framework with the deduction framework, the study developed Industrial Relations with U-A-I integrated orientation. Figure 3 depicts the grounded theory industrial relations theory with an emphasis on *ukhuwwah*, *adl* and *ihsan*.

**Figure 3: Grounded Industrial Relations.**



## 5. Managerial Implications and Recommendations

The Industrial Relations Unit of Islamic universities is recommended to cultivate *ukhuwwah* (brotherhood) with consistent team-building exercises and social engagement opportunities that effectively enhance the connections among staff members. Efforts that actively promote cooperation, collaboration, and the exchange of knowledge and resources will contribute to the development of a supportive community. In addition, the implementation of mentorship programs guarantees that employees feel appreciated and assisted, resulting in a substantial increase in job satisfaction and productivity. To uphold the principle of *'adl* (justice), it is necessary to establish explicit and transparent regulations that govern employment practices, conflict resolution, and performance evaluation. It is imperative to ensure that all staff members are treated fairly and that resources and opportunities are distributed equitably among them. Regularly reviewing and updating policies is necessary to sustain a culture characterized by fairness and trust. To foster *Ihsan* or benevolence, it is essential to offer ongoing professional development opportunities and assistance for personal advancement. An empathetic work atmosphere that cultivates a sense of real concern for staff well-being and fosters motivation for optimal performance should be nurtured. It is crucial to motivate employees to pursue excellence in all their actions, surpassing the minimum expectations.

To the top management of Islamic universities, it is essential to include Islamic principles in leadership. Top management should demonstrate exemplary behavior, reflecting the concepts of *ukhuwwah*, *'adl*, and *Ihsan* in all interactions and decision-making processes. It is important to actively promote a culture of leadership that places a high emphasis on ethical conduct, compassion, and justice. In addition, the top management also needs to improve communication and promote transparency. Thus, the top management must maintain open channels of communication with personnel to keep them informed about policy changes, chances for career progression, and organizational objectives. In addition, it is crucial to foster a transparent atmosphere in which employees feel at ease expressing their problems and suggestions.

Moreover, the top management also should facilitate the advancement of one's professional skills. There is a need for the allocation of resources for staff training and development programs that are by Islamic principles. Acknowledging and incentivizing the contributions and accomplishments of employees will strengthen a culture characterized by exceptional performance and *Ihsan* (benevolence).

### Conclusion

The conventional viewpoint on industrial connections, marked by discord and motivated by economic goals, dramatically differs from the Islamic approach, which prioritizes harmonious and ethical relationships. The principles of *ukhuwwah* (brotherhood), *'adl* (justice), and *Ihsan* (benevolence) offer a comprehensive foundation for establishing a healthy and productive work environment in Islamic universities. The study participants emphasized the importance of these concepts in promoting a favorable work culture.

To uphold the principle of *ukhuwwah*, the Industrial Relations Unit should provide frequent team-building activities and social contact opportunities, fostering teamwork, cooperation, and the exchange of resources. It is important to establish mentorship programs to enhance staff's sense of worth, which will result in higher levels of job satisfaction and productivity. It is crucial for *'ADL* to establish explicit and open policies that regulate employment procedures, conflict resolution, and performance evaluation. It is important to guarantee just treatment and equal allocation of resources and opportunities, with policies constantly assessed to sustain a culture of justice and trust.

Advancing *Ihsan* entails offering ongoing chances for professional development and fostering personal improvement. Thus, there is a of creating a nurturing work atmosphere that prioritizes the well-being and motivation of personnel is crucial. Likewise, motivating employees to consistently pursue excellence in all endeavors will yield advantages for both individuals and the university as a collective entity. Top management needs to include Islamic values in their leadership style, exemplifying ethical conduct, compassion, and fairness in all their dealings. In addition, it is important also for the top management to keep communication lines open and promote transparency to ensure that staff members are well-informed and feel comfortable expressing their concerns.

Apart from the top management, the Board of Governors also should ensure that the strategic objectives and policies align with Islamic beliefs, while consistently evaluating their influence on staff morale and achievement. The process of policy formulation should include a wide range of stakeholders, to provide thorough and inclusive governance. In doing so, there is a need to ensure sufficient resources to be assigned to projects that promote community, equity, and professional growth. The government should establish and uphold labor regulations that align with Islamic ideals in educational institutions. Thus, universities that promote ethical work cultures should receive additional financial support and incentives. In addition, there should be nationwide training programs for workers and management on Islamic values.

Islamic universities can establish a harmonious and morally sound work culture by incorporating the principles of *ukhuwwah*, *'adl*, and *ihsan*. This will improve staff well-being, encourage fairness and justice, and create a friendly and productive atmosphere that aligns with Islamic ideals.

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